

3001 (2), there is a relationship of shared group identity that can be reasonably traced between the sacred object and objects of cultural patrimony and the Little Traverse Bay Bands of Odawa Indians, Michigan.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the sacred object and objects of cultural patrimony should contact Dawn Scher Thomae, Milwaukee Public Museum, 800 W. Wells St., Milwaukee, WI 53233, telephone (414) 278-6157, before September 24, 2009. Repatriation of the sacred object and objects of cultural patrimony to the Little Traverse Bay Bands of Odawa Indians, Michigan may proceed after that date if no additional claimants come forward.

The Milwaukee Public Museum is responsible for notifying the Little Traverse Bay Bands of Odawa Indians, Michigan that this notice has been published.

Dated: August 12, 2009

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items: Milwaukee Public Museum, Milwaukee, WI

AGENCY: National Park Service, Interior.

ACTION: Notice.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3005, of the intent to repatriate cultural items in the possession of the Milwaukee Public Museum, Milwaukee, WI, that meet the definition of "objects of cultural patrimony" under 25 U.S.C. 3001.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003 (d)(3). The determinations in this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the cultural items. The National Park Service is not responsible for the determinations in this notice.

The four cultural items are one bird amulet (MPM T415), one pouch (MPM E59237/20077), one woven mat (MPM E30899/7431), and one wool bag (E30902/7431).

In 1987, the bird amulet was found during an inventory. At the time, it

lacked a catalog number. Based on similar items documented in museum collections, it is most likely part of a medicine, war or other ceremonial bundle, and was most likely separated from its bundle over time.

In 1966, the pouch was found in storage. At the time, it lacked a catalog number. Based on similar items documented in museum collections, it is most likely part of a war bundle, and was most likely separated from its bundle over time.

In 1922, the mat was given to the Milwaukee Public Museum in an exchange with the Field Museum of Natural History, Chicago, IL (original Field Museum number is 59088). It was collected in Oklahoma by anthropologist George A. Dorsey. Dr. Dorsey categorized this cultural item as a "feast mat". There is no additional information about the cultural item in the Field Museum records. The size and design of the mat indicates that it is for ritual or ceremonial use.

In 1922, the bag was given to the Milwaukee Public Museum in an exchange with the Field Museum (original Field Museum number is 59233). It was collected in Oklahoma by Dr. Dorsey. There is no additional information about the cultural item in the Field Museum records. According to leading Osage expert John Nunley in his book, *Art of the Osage*, "Only women who had been initiated into the clan priesthood wove these kinds of bags. The bags were intended to be vessels containing the ritual fees paid by initiates seeking advancement in the priesthood."

A determination of Osage tribal affiliation with the bird amulet and pouch can be made, based on geographic affiliation, type of material and museum documentation. A determination of Osage tribal affiliation with the mat and bag can also be made as the Field Museum records identify these types of items as Osage, and the cultural items in question were obtained directly from Dr. Dorsey, who collected the items directly from the tribe. Furthermore, based on consultation with tribal representatives, all the cultural items described above were and are of cultural importance to the Osage Nation, and could not have been alienated by any single individual. Based on museum records, similarity to other objects, and consultation evidence, the four cultural items are reasonably believed to be objects of cultural patrimony.

Officials of the Milwaukee Public Museum have determined that, pursuant to 25 U.S.C. 3001 (3)(D), the four cultural items described above have

ongoing historical, traditional, or cultural importance central to the Native American group or culture itself, rather than property owned by an individual. Officials of the Milwaukee Public Museum also have determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity that can be reasonably traced between the objects of cultural patrimony and the Osage Nation, Oklahoma.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the objects of cultural patrimony should contact Dawn Scher Thomae, Milwaukee Public Museum, 800 W. Wells St., Milwaukee, WI 53233, telephone (414) 278-6157, before September 24, 2009. Repatriation of the objects of cultural patrimony to the Osage Nation, Oklahoma may proceed after that date if no additional claimants come forward.

The Milwaukee Public Museum is responsible for notifying the Osage Nation, Oklahoma that this notice has been published.

Dated: August 12, 2009

Sherry Hutt,

Manager, National NAGPRA Program.

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Intent to Repatriate Cultural Items: The Public Museum, Grand Rapids, MI

AGENCY: National Park Service, Interior.

ACTION: Notice.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3005, of the intent to repatriate cultural items in the possession of The Public Museum, Grand Rapids, MI, that meet the definition of "unassociated funerary objects" under 25 U.S.C. 3001.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003 (d)(3). The determinations in this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the cultural items. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the unassociated funerary objects was made by The Public Museum's professional staff in consultation with the Santa

Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation, California.

In 1909, The Public Museum purchased three cultural items from Dr. J.W. Velie. The donor's records stated that the cultural items had been removed from burial mounds in the Santa Barbara vicinity, CA. Any human remains that may have been removed from the burial mounds were not part of the 1909 Velie acquisition. The three unassociated funerary objects are two steatite stone bowls and one stone mortar.

Museum documentation indicates that the cultural items were recovered from graves, and the types of items are consistent with other funerary objects found in the Santa Barbara area during the occupation of the Santa Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation, California.

Officials of The Public Museum have determined that, pursuant to 25 U.S.C. 3001 (3)(B), the three cultural items described above are reasonably believed to have been placed with or near individual human remains at the time of death or later as part of the death rite or ceremony and are believed, by a preponderance of the evidence, to have been removed from specific burial sites of Native American individuals. Officials of The Public Museum also have determined that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity that can be reasonably traced between the unassociated funerary objects and the Santa Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation, California.

Representatives of any other Indian tribe that believes itself to be culturally affiliated with the unassociated funerary objects should contact Marilyn Merdzinski, Director of Collections and Preservation, The Public Museum, 272 Pearl St. NW., Grand Rapids, MI 49504, telephone (616) 456-3521, before September 24, 2009. Repatriation of the unassociated funerary objects to the Santa Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation, California may proceed after that date if no additional claimants come forward.

The Public Museum is responsible for notifying the Santa Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation, California that this notice has been published.

Dated: July 9, 2009

Sherry Hutt,

Manager, National NAGPRA Program.

[FR Doc. E9-20488 Filed 8-24-09; 8:45 am]

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DEPARTMENT OF THE INTERIOR

National Park Service

Notice of Inventory Completion: Detroit Institute of Arts, Detroit, MI

AGENCY: National Park Service, Interior.

ACTION: Notice.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003, of the completion of an inventory of human remains in the possession of the Detroit Institute of Arts, Detroit, MI. The human remains were removed from either the city of Detroit or the surrounding area of Detroit, MI.

This notice is published as part of the National Park Service's administrative responsibilities under NAGPRA, 25 U.S.C. 3003 (d)(3). The determinations in this notice are the sole responsibility of the museum, institution, or Federal agency that has control of the Native American human remains. The National Park Service is not responsible for the determinations in this notice.

A detailed assessment of the human remains was made by the Detroit Institute of Arts professional staff in consultation with representatives of the Little Traverse Bay Bands of Odawa Indians, Michigan.

Sometime prior to 1972, human remains representing, at minimum, 10 individuals were removed from private property within either Detroit or in the surrounding area outside of Detroit, MI. In 1989, the box containing 143 human bones was discovered during an inventory of the collections at the Detroit Institute of Arts. An accompanying note read "NA Indian bones, Mich." The museum determined that the handwriting on the note belonged to a curator, now deceased, who had been employed at the museum between 1939 and 1972. Museum officials concluded that, sometime prior to 1972, these human remains had been transferred to the museum by a Detroit-area resident who had discovered them locally and on private property. No known individuals were identified. No associated funerary objects are present.

Osteological examination of the human remains by Wayne State University concluded that the human remains were, more likely than not, Native American and from a prehistoric date. Officials of the Detroit Institute of Arts have determined that given the totality of circumstances surrounding the acquisition of the human remains, there is insufficient evidence to determine by a reasonable belief, the

cultural affiliation to any present-day Indian tribe.

Officials of the Detroit Institute of Arts have determined that, pursuant to 25 U.S.C. 3001 (9-10), the human remains described above represent the physical remains of 10 individuals of Native American ancestry. Officials of the Detroit Institute of Arts also have determined that, pursuant to 25 U.S.C. 3001 (2), a relationship of shared group identity cannot be reasonably traced between the Native American human remains and any present-day Indian tribe.

The Native American Graves Protection and Repatriation Review Committee (Review Committee) is responsible for recommending specific actions for disposition of culturally unidentifiable human remains. In 2008, officials of the Detroit Institute of Arts requested the disposition of the culturally unidentifiable human remains to the Bay Mills Indian Community, Michigan; Keweenaw Bay Indian Community, Michigan; Grand Traverse Band of Ottawa and Chippewa Indians, Michigan; Lac Vieux Desert Band of Lake Superior Chippewa Indians, Michigan; Little River Band of Ottawa Indians, Michigan; Little Traverse Bay Bands of Odawa Indians, Michigan; Pokagon Band of Potawatomi Indians, Michigan and Indiana; Saginaw Chippewa Indian Tribe of Michigan; and Sault Ste. Marie Tribe of Chippewa Indians of Michigan, as more likely than not, aboriginal occupants of the land of present-day Detroit. The Review Committee considered the request at its October 11-12, 2008 meeting and recommended disposition of the human remains to the Bay Mills Indian Community, Michigan; Keweenaw Bay Indian Community, Michigan; Grand Traverse Band of Ottawa and Chippewa Indians, Michigan; Lac Vieux Desert Band of Lake Superior Chippewa Indians, Michigan; Little River Band of Ottawa Indians, Michigan; Little Traverse Bay Bands of Odawa Indians, Michigan; Pokagon Band of Potawatomi Indians, Michigan and Indiana; Saginaw Chippewa Indian Tribe of Michigan; and Sault Ste. Marie Tribe of Chippewa Indians of Michigan. An April 3, 2009, letter from the Designated Federal Officer on behalf of the Secretary of Interior transmitted the authorization for the museum to effect disposition of the human remains of the 10 culturally unidentifiable individuals to the Indian tribes listed above contingent on the publication of a Notice of Inventory Completion in the **Federal Register**. This notice fulfills that requirement.

Representatives of any other Indian tribe that believes itself to be culturally